

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

VOL. 12.—NO. 40.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, MAY 23, 1857.

WHOLE NO. 606.

The Anti-Slavery Bugle.

ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-Fourth Anniversary of this Society was held in the City Assembly Room, New York.

After the usual opening exercises, a series of resolutions were read by the President, Wm. Lloyd Garrison, who then introduced Rev. T. W. Higginson, who said:—

He stood upon this platform for two reasons. They heard every day that the Abolitionists were ignorant of opposition. He was a proof that this was not so. He had never accepted their interpretation of the Constitution; this charge of illiteracy was refuted by his standing there. The reason was that he looked in vain elsewhere for men who understood Slavery. Every man who had been in Republican meetings knew it well. Seward and Greeley were ultra Abolitionists in their earnestness and fidelity to their faith compared with the mass of the Republican party. The great mass saw that it was the greatest political question, because there was no other political question. But to them the Slave was free from Slavery, they were in fellowship with the entire Baltimore Conference. They had in their congregations 150,000 colored people, 8,000 of whom were members, in their last General Conference they resolved to oppose all abolition agitation by a vote of 220 to 14. The members of the New School Presbyterian Church were also very much divided as to the question of the church with Slavery. He believed that there was no hope in the church. He believed that there was no hope in the church. Then they had an entire separation from Slavery, politically and ecclesiastically. It would be asked, if Christians separated from the church, what was old become of them? They would follow in the track of the Jewish Church when they persecuted and crucified the Saviour and the Roman Church when it forsook Christianity. They would fall—and God would not care. So with the South had been turned into a hunting-ground, and Southern bloodhounds had been bayed on the trail, and this inquiry had culminated in the late infamous decision of the Supreme Court. Our only plan was to carry the war into the enemy's camp, and to make a little home from the ministry of the churches as there was in the church. Power was with us—this power had forgotten God and cared only for two things; the devil and William Lloyd Garrison. He never had, and he trusted he never should hold the Constitution was Pro-Slavery, while it could be interpreted in favor of freedom. There was but one rule in such cases, and that was to put in misery wherever there was a fugitive. The best case to refer to is that in which Stylock was the plaintiff and Portia the defendant. (Applause.) With a Supreme Court in favor of Liberty, the Constitution would be an Anti-Slavery document. (Applause.)

Mr. Robert Purvis was the next speaker. He characterized the doctrine of the Anti-Slavery character of the Constitution as no absurd to be spoken of. There was nowhere in it the word slavery or slave, but these words were nowhere in the fugitive Slave Bill. It has always proved that it was in favor of freedom, then even the court would have been in favor of freedom. It might be very well to speak of the fugitive Slave Bill, but it was not in favor of freedom. Let others do as they might, he could never justify himself by subjoining upon the grounds of this Government which triumphed upon his rights.

Mr. Garrison then introduced Mr. Wendell Phillips of Boston. He would waste no words over the character of the Constitution. Our Government had grown out of the character of our people. Gov. Bowditch of Massachusetts, a Democrat and no sentimental, had, not a month ago, deserted the General Government to be a conspirator. But he knew of no question of so little importance as the奴隸制 of the nation of the United States. Where was the Southern man who intended to obey it? Where was the Northern man who intended to obey it? A fugitive Slave came along? It was not a personal question. All the learning in the world was not worth so much as the poorest pistol-shot which any slave ever gave his master—not worth so much as the dagger-thrust by which Margaret Garner made her slave child free in Heaven. Never could Freedom be gained by politics—only by revolution. The North and the South were two nations, which the Union was vainly endeavoring to hold together. Northern and Southern men hated each other in Kansas because their whole education had led them to do so, and they only needed proximity to bring it out. Slaveholders and Freeholders were always two nations. Two nations in Europe were so absolutely distinct. There were no individuals distinctions. Every year Slavery was more Slavery and Free. Does the man in Town Freed? Toby was enough to show him that the prosperity of the Union was impossible. Men asked how it was possible that it should be dissolved. The last satisfaction on that point was given by one Thomas H. Benton of Missouri. Said he in Worcester after the Boston Convention, if you dissolve the Union, twenty slaves will run away where one does now; and there was a general chuckle in the house. Said he, with increased gravity, thinking the people might not understand him, if you dissolve the Union it will bring Canada practically down to Mason & Dixons' line. And when he paused for them to weep, they laughed.

"He went to the underaker's to buy his coffin. And now we have back the porcupine was laughing."

Every man kept in the corner of his heart a little possibility of disunion. Mr. Banks, down in Maine, was willing, in a certain contingency, to let the Union slide, and the New York Tribune let J. S. P. have his little column, although the editors were not in favor of disunion, and thought they never should be. We are in the midst of a revolution. It was after the battle of Bunker Hill that the Congress of the United States resolved that they had not taken up arms against the mother country. Revolutions were unconscious in their beginnings. There were two institutions, both destined, he hoped, to be abolished; both hostile to freedom. The first was the Underground Railroad to Canada. It demoralized the free soil of the North, leading them to think that their duty was done when they had helped another fellow-slave to a freedom. It made the slave (of us all) made us think and hesitate, and not dare to tell the truth. We could begin by making Broadway as free as Canada. They were doing it in Worcester. A smart man came from the South; they took the measure of his sinewy arms and found them better reasons for his staying than his legs were for running away. So they published his presence in the Boston papers for the benefit of any gentleman engaged in the United States service. But they had not heard from them. The day would soon come, he hoped, when such things would be published in the papers of the South, in the well-named Journal of Commerce and the ill-named Journal of Civilization. He did not like Personal Liberty bills either. He would not have liberty protected at the expense of property. Give all the States the bill which New York had initiated, which was a very different thing, and here under a Republic we might be just as free as though we lived under a Queen. (Applause.)

Mr. Garrison made the explanation that Mr. Higginson had given the Pro-Slavery interpretation of the Constitution as that of the American people and their law. Mr. Higginson said he was aware of that, but he had put it forward as the interpretation of Mr. Garrison in order to give it respectability enough to be talked about.

Mr. Parker Pillsbury of New Hampshire was then introduced. He read the following resolution:

Resolved, That in the American Board of Commissioners for Foreign Missions, the American Bible and Tract Societies, the Methodist General Conference, Baptist Unions and Presbyterian General Assemblies, we have full and fair exponents and representatives of the religion of the country.

Resolved, That as all these bodies are composed of denominations claiming the prerogative of making terms of communion and church fellowship, and as none of them has ever included slaveholding among these conditions, even while in some instances expelling members for differences upon modes of baptism, it becomes necessary, in fidelity to the Anti-Slavery cause, to declare, that no person who intelligently supports any of these organizations, or the churches composing them, either by countenance or contribution is worthy to be regarded as a Christian or an Abolitionist.

Resolved, That we shall hail the day with hope

and joy, when all these associations, so long the shield of the tyrant and the scourge of the slave, shall pass away, as have many others like them in former ages, and thus leave an open entrance for the coming of the Kingdom of Peace and Purity, of Love and Liberty, in this as well as in all other lands.

He believed if there was any sin, any iniquity, which God frowned upon more than another, it was the sin of Slavery. Their object was to protect this Slavery. Our forefathers saved the dragon's teeth, and we were reaping the armed men, who had been the wind and their children were reaping the whirlwind. What was there in Slavery that we should desire to perpetuate it? It had robbed three millions of men of their rights; it had reduced millions of men to a condition little better than the slaves. It had corrupted the Christian Church, and had suborned the Press. But there was a higher law than the constitution of the United States; but a man who had sworn to support that instrument could recognize no higher law, and with him there was but this alternative either to obey the Constitution and disregard his conscience, or obey his conscience and forsake the Constitution. Slavery held dominion over the whole domain of this country—ruled the North as well as the South. To talk of staying the encroachments of Slavery was worse than madness. While politicians had been working, the Northern politicians were led into the support of John C. Fremont by an equal desperation. They supposed that the doctrines of the Republican party were essentially those of Gerrit Smith. As to the churches, though he believed that many if not most of the members were sincerely earnest and plain, still as bodies they were the hawks of Anti-Slavery. There was but one body which was Anti-Slavery, and that was so small as to be scarcely known—the Old School Scotch Covenanters. He did not forget the schism in the Methodist Church; he thought that Church was worst of all. While the Methodist Church North assumed to be free from Slavery, they were in fellowship with the entire Baltimore Conference. They had in their congregations 150,000 colored people, 8,000 of whom were members, in their last General Conference they resolved to oppose all abolition agitation by a vote of 220 to 14. The members of the New School Presbyterian Church were also very much divided as to the question of the church with Slavery. He believed that there was no hope in the church. Then they had been turned into a hunting-ground, and Southern bloodhounds had been bayed on the trail, and this inquiry had culminated in the late infamous decision of the Supreme Court. Our only plan was to carry the war into the enemy's camp, and to make a little home from the ministry of the churches as there was in the church. Power was with us—this power had forgotten God and cared only for two things; the devil and William Lloyd Garrison. He never had, and he trusted he never should hold the Constitution was Pro-Slavery, while it could be interpreted in favor of freedom. There was but one rule in such cases, and that was to put in misery wherever there was a fugitive. The best case to refer to is that in which Stylock was the plaintiff and Portia the defendant. (Applause.)

The Rev. Wm. H. Furness, D. D., of Philadelphia, was next introduced. He said that he used to think that one of the simplest things was the golden rule—the simple dictate of Justice. But the anti-slavery movement had taught them differently. The iteration had yet to learn the profound mystery of the parable of the Good Samaritan—but the anti-slavery movement had done much to enlighten the world upon this. We had been much of Father Mathew and Russell as they came upon our soil, we found that they ignored the question entirely. Russell was willing to do anything for Hungary, but not even to raise his voice for humanity and when that question was presented to him he said, "I am a Christian, and he had something of no more value than a deceased dog. Of course he sent to Screw and requested him to refund the thirteen hundred and fifty. But this did not suit Whitefield. He might take another and ask, "Whose image and superscription is this?" This is care—there are the wrinkled lines. He might take another and ask, "Whose image and superscription is this?" Why, this is anxiety, and this is suffering, "hagars and sad; and this is fretfulness and peevishness, how discontented." If he should make a collection of negroes, he might go and take one and say, holding it up before him, "Whose image and superscription is this?" This is care—there are the wrinkled lines. He might take another and ask, "Whose image and superscription is this?" Why, this is anxiety, and this is suffering, "hagars and sad; and this is fretfulness and peevishness, how discontented." If he should make a collection of negroes, he might go and take one and say, holding it up before him, "Whose image and superscription is this?"

But there was still justice for this worthy man in New Orleans. In these days of judicial infamy and tyranny, joyfully bear witness to the fairness, the pernicious, the humanity of Mr. Reed Smith. He saw at once the gross absurdity of the charge, and he released the prisoner who returned to him right a light in a high window—not so much for the light that shone, but to keep it from blowing out. Some ministers in preaching, present no other motive than this. If you will come into the church we will name you as a bell, and ring you, and ring you, and ring you, and you shall be potted and annexed" and that is all. And when they have burdened, being unaccustomed to them and unaccustomed to them, they break down under them and are easily crushed. They do not comprehend the true ideal of a Christian life, as given by Him, who said that in this world we should have "tribulation."—A Christian life calls for heroism, for self-denial, for suffering. For a Christian to run and put woods on for a little bird's sorrow is disgraceful. Do you suffer? Then suffer. Have you burdens? Then carry your burdens. Is your way narrow? Then carry your burdens. Is your way narrow? Let it be narrow. Are the scales of justice all weighed down by the weight of the Missouri Compromise? Let it be narrow. Is not far from what man shall say unto me? Go down into the valley as cheerfully as you go up upon the mountain top. Take joy, take sorrow—take everything—only understand that you are to be a man in Jesus Christ, and that the object of religion is to make you such a man—in the fullness of the law and dragged as an outcast and a defaulter before the Recorder. Unhappy Benjamin

Whitefield, rent asunder by the lightnings of God—a

gentleman who spent a few days at Parkville, Missouri, last week, informs us that a change has come over the dreams of the people of that town and vicinity, on the slaves. A year ago, the pro-slavery minister, Mr. Parks, was driven away by pro-slavery mob; the Parkville Lumber Company thrown into the Missouri river, and death to all "Abolitionists" was the order of the day. But now the ruffians do well by the very men

they sought to subdue. (Applause.)

Mr. Garrison then introduced Mr. Wendell Phillips of Boston. He would waste no words

over the character of the Constitution. Our Government had grown out of the character of our people.

Gov. Bowditch of Massachusetts, a Democrat and no sentimental, had, not a month ago,

deserted the General Government to be a conspirator.

But he knew of no question of so little importance as the奴隸制 of the nation of the United States.

Where was the Southern man who intended to obey it?

Where was the Northern man who intended to obey it?

A fugitive Slave came along? It was not a personal question.

All the learning in the world was not worth so much as the poorest pistol-shot which any slave ever gave his master—not worth so much as the dagger-thrust by which Margaret

Garner made her slave child free in Heaven.

Never could Freedom be gained by politics—only by revolution.

The North and the South were two nations, which the Union was vainly endeavoring to hold together.

Northern and Southern men hated each other in Kansas because their whole education had led them to do so, and they only needed proximity to bring it out.

Slaveholders and Freeholders were always two nations.

Two nations in Europe were so absolutely distinct.

There were no individuals distinctions.

Every year Slavery was more Slavery and Free.

Does the man in Town Freed? Toby was enough to show him that the prosperity of the Union was impossible.

Men asked how it was possible that it should be dissolved.

The last satisfaction on that point was given by one Thomas H. Benton of Missouri.

Said he in Worcester after the Boston Convention,

if you dissolve the Union, twenty slaves will run away where one does now;

and there was a general chuckle in the house.

Said he, with increased gravity, thinking the people might not understand him, if you dissolve the Union it will bring Canada practically down to Mason & Dixons' line.

And when he paused for them to weep, they laughed.

"He went to the underaker's to buy his coffin.

And now we have back the porcupine was laughing."

Every man kept in the corner of his heart a little possibility of disunion.

Mr. Banks, down in Maine, was willing,

in a certain contingency, to let the Union slide,

and the New York Tribune let J. S. P. have his little column,

although the editors were not in favor of disunion,

and thought they never should be.

We are in the midst of a revolution.

It was after the battle of Bunker Hill that the Congress of the United States resolved that they had not taken up arms against the mother country.

Revolutions were unconscious in their beginnings.

There were two institutions, both destined,

to be abolished; both hostile to freedom.

The first was the Underground Railroad to Canada.

It demoralized the free soil of the North, leading them to think that their duty was done when they had helped another

slave to a freedom.

It made the slave (of us all) made us think and hesitate,

and not dare to tell the truth.

We could begin by making Broadway as free as Canada.

They were doing it in Worcester.

A smart man came from the South; they took the measure of his sinewy arms

and found them better reasons for his staying than his legs were for running away.

So they published his presence in the Boston papers

for the benefit of any gentleman engaged in the United States service.

But they had not heard from them.

The day would soon come, he hoped,

when such things would be published in the papers of the South, in the well-named Journal of Commerce and the ill-named Journal of Civilization.

He did not like Personal Liberty bills either.

He would not have liberty protected at the expense of property.

Give all the States the bill which New

York had initiated, which was a very different

thing, and here under a Republic we might be just as free as though we lived under a Queen. (Applause.)

Charles Linnex Remond was the next speaker.

He spoke in terms of repudiation of the decision of the Supreme Court of the United States.

He asserted the rights of the colored man to be equal to those of the white man.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored man should be equal to the white man in every right.

He demanded that the colored

THE ANTI-SLAVERY BUGLE.

From the Anti-Slavery Standard.
AMERICAN ANTI-SLAVERY SOCIETY.
TWENTY-FOURTH ANNIVERSARY.

REPORTED BY WM. HENRY BURR.

The Twenty-fourth Anniversary of the American Anti-Slavery Society was commenced on Tuesday morning, May 12, at the City Assembly Rooms. The spacious hall filled with about 2,000 people. Mr. Garrison, the President of the Society, after calling the meeting to order, read Selections from the Scriptures. An opportunity was then offered to any one who felt moved to make a vocal prayer. The Rev. A. D. Mayo, of Albany, offered an appropriate prayer.

Mr. Garrison then submitted the following resolutions, which he had been instructed to present to the Society at a preliminary meeting, held last evening:

1. Resolved, That the only abolitionism we promulgate, and call upon the nation to reduce to practice, is embodied in the self-evident truths of the Declaration of Independence, and in the Golden Rule of the Gospel, "do unto others nothing less."

2. Resolved, That we live but one object in view—the immediate liberation of the Slave; but one object of statesmanship—the Slave; but one standard of patriotism—the Slave; but one standard of piety, the Slave; in other words, we pronounce that statesmanship to be folly which leaves the freedom of the Slave out of sight, that patriotism to be hollow which does not break his fetters, and that piety to be spurious which does not hail him as a brother.

3. Resolved, That he who was before all institutions, and is to receive them all, is greater than them all; but that he is never to be sacrificed that they may be preserved; and whenever they come in conflict with his God-given rights, they are to be modified or abolished, and he is to stand crowned with glory and honor, as one created but a little lower than the angels.

4. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

5. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

6. Resolved, That all the features of the late decision of Judge Taney, and his four slaveholding associates, of the United States Supreme Court, in the Dred Scott case, are marked by a brutality of spirit, a daring disregard of all historical verity, a defiant contempt of United States sovereignty, a wanton perversion of the Constitution of the United States in regard to the rights of American citizens, and an audacious denial of all the principles of justice and humanity, that justly call for the sternest condemnation, and its indignant rejection as a decision tending upon the conscience or conduct of any man, or any part of the country.

7. Resolved, That while the armed invasion and bloody conquest of Kansas, by Southern "Border Ruffians," and the recent decision of the United States Supreme Court in regard to the citizenship of the colored population of the country, are atrocities of the most fiendish character; and while no language of indignation and horror is too strong to be uttered in view of their perpetration, still these are not excesses of the Slave; but its very nature and being, as the fruits of the same cause, of the same poison-tree, hence, to dwell upon these supposed crimes, and to leave the source of them untouched—nay, to keep it in full operation by constitutional protection—is not only a lamentable waste of time but a gross moral abomination.

8. Resolved, That the South has simply been true to her necessities—taking no unnecessary steps, resorting to no extraneous measures, seeking no superfluous safeguards, in order to give security to her Slave system; that she could do no less, and will be continually constrained to do more and more in the same direction—trampling upon all agreements, guarantees and compacts, and making fresh aggressions upon the rights and liberties of the people of the North, until the very forms of republican government are overthrown, and a military dictatorship be established over the entire country.

9. Resolved, That while the North gives its sanction and support to slavery in fifteen States of the Union, it can make no consistent moral resistance to its extension in the Territories; that we tell the Republican party that if it would be a curse and crime to plant it in Kansas, it is no less criminal and disastrous to perpetrate it in Carolina; that it is equally absurd and immoral to make it a question of soil, climate, of latitude and longitude, of bargain and compromise; that if it be compatible with Christianity and Republicanism to hold four millions of slaves as property, it is no less so to hold four millions of slaves in the same country; that the fierce opposition is to lose the power to limit it; and that any other is to slay with slavery in this country, except that of its immediate and total abolition, is will and delusion.

10. Whereas (in the language of John Quincy Adams) "It cannot be—that slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three separate provisions to secure the perpetuity of their dominion over their slaves." The first was the immunity, for twenty years, of pursuing the African slave-trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the law of God delivered from Sinai; and, thirdly, the exactation, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons—thus constituting a privileged order of men in the community, more advanced to the rights of all, and more pernicious to the interests of the whole, than any order of nobility ever known, and making the preservation, propagation, and perpetuation of slavery the vital and animating spirit of the National Government"; and, aye.

Whereas this view of the design and character of the Constitution, sustained by all the historical facts in regard to its formation, by its uniform interpretation by all the Courts and all the Legislatures of all the States, and by the spirit and action of the American people under it from 1789 to the present time, thus placing it beyond all reasonable doubt or denial; and, aye.

Resolved, That it becomes a high moral duty to dissolve the present National Compact; to raise the banner of secession; to join in the cry of "No Union with Slaveholders"; to separate the North from the South; that the awful responsibilities growing out of the existence of Slavery may be placed upon the heads of those who proclaim their determination to perpetuate their nefarious "institution"—the resources of the Slave Power, whereby it is enabled to extend and strengthen itself, cut off—the slaves permitted to stand erect, and look their lordly masters in the face and set the question of their liberty, without any extraneous influence—the slaveholders deprived of all auxiliary aid, and put in a situation in which it will be a physical and geographical impossibility for them to retain a single victim in bondage.

11. Resolved, That we do not, can, dare not and will not recognize as Churches of Christ, those Churches which sanction slavery, which justify, excuse, or apologize for slaveholding under any circumstances, and who admit slaveholders to their communion and fellowship; that it is blasphemy against God, and treason to Jesus Christ, to admit that such Churches are His; that on the other hand, we regard them as the actual atheists and infidels of this country—undermining the fountains of society, subverting genuine Chris-

tianity, filling the land with impurity and unrighteousness, and poisoning by their pernicious doctrines, and example the moral well-springs throughout the land.

SPEECH OF MR. PILLSBURY.

I shall not consume much of the time of the audience, and probably cannot do the anti-slavery cause any better service than to append to the resolution which has just been read, two or three resolutions which I have just drawn, to elaborate somewhat the sentiment of that resolution. They may be considered as part of my remarks, or they may be regarded as additional to the series of resolutions before the Society, just as the meeting think proper.

12. Resolved, That in the American Board of Commissioners for Foreign Missions, the American Bible and Tract Societies, the Methodist General Conferences, Baptist Unions and Presbyterian General Assemblies, we have full and fair exponents and representatives of the religion of the country.

13. Resolved, That all these bodies are composed of denominations claiming the exclusive privilege of making the cause of conversion and church fellowship, and as no one of them has ever included slaveholding among those conditions, even while, in some instances, expelling members for differences upon baptism, it becomes necessary, in fidelity to the Anti-Slavery cause, to declare that no person who intelligently supports any of these organizations, or the Churches composing them, either by countenance or contribution, is worthy to be regarded as a Christian or an Abolitionist.

14. Resolved, That we shall hail the day with honor and joy, when all these associations, so long the shield of the tyrant and the scourge of the slave shall pass away, as have many others like them in former ages, and thus leave a more open entrance for the coming of the Kingdom of Peace and Purity, of Love and Liberty, in this as well as in other lands.

15. Resolved, That he who was before all institutions, and is to receive them all, is greater than them all; but that he is never to be sacrificed that they may be preserved; and whenever they come in conflict with his God-given rights, they are to be modified or abolished, and he is to stand crowned with glory and honor, as one created but a little lower than the angels.

16. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

17. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

18. Resolved, That the American Anti-Slavery Society, and to receive them all, is greater than them all; but that he is never to be sacrificed that they may be preserved; and whenever they come in conflict with his God-given rights, they are to be modified or abolished, and he is to stand crowned with glory and honor, as one created but a little lower than the angels.

19. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

20. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

21. Resolved, That the American Anti-Slavery Society, and to receive them all, is greater than them all; but that he is never to be sacrificed that they may be preserved; and whenever they come in conflict with his God-given rights, they are to be modified or abolished, and he is to stand crowned with glory and honor, as one created but a little lower than the angels.

22. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

23. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

24. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

25. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

26. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

27. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

28. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

29. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

30. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

31. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

32. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

33. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

34. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

35. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

36. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

37. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

38. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

39. Resolved, That if to make human liberty paramount to all other considerations be fanaticism, then we glory in being fanatics; that if to be in deadly antagonism to a pro-slavery religion be infidelity, then we are infidels; and if to declare that a slaveholding Union ought to be dashed in pieces he treason, then we are proud of the title of traitors; for the head and front of our offending, at this extent—no more."

40. Resolved, That we shall allow nothing to stand between the Slave and his emancipation—neither political party nor religious sect, neither parchment nor compact, neither Constitution nor Union; but we shall press through them all, or over them all, diverted by no side issue, intimidated by no menace, appalled by no danger, till we break his yoke, and place him, redeemed and disenthralled, upon the world-wide platform of a common humanity.

into the support of John C. Fremont by a very deceptive. Let the Republican party decide it if they can.

But I do not propose to speak on the political aspects of the cause. I only wished to illustrate my idea, that there is much false speaking that is not apprehended on the part of the people and there probably is great obtuseness of conscience or blindness of perception on the part of the great multitude of the American people. I do not doubt, the honesty and purity of purpose of the members and supporters of the Republican party. I do not doubt, I never have doubted, the purity and piety, in the best sense of the word, of large numbers of the members of the American Church. And yet I stand here to affirm that the position of those parties and this Church, as held and defended by the leaders and great men of these organizations, is an entirely false and wicked position, and in the name of anti-slavery, they make themselves the head and bulkward of the slave system in this country.

I propose to glance for a moment at the position of the American Church. In the Presidential campaign, we have almost, of necessity, lost sight of the Church, and in our zeal in behalf of Kansas we have lost sight of the four millions of slaves, and I have often thought what cold comfort it must be to the four millions of slaves to see our Northern professors of the New York Observer and the New York Herald, and the like, in behalf of the Slave. I fancy some change has come over the spirit of your dream in the city since then (applause), and that although Isaac Rynders is now Marshal of the United States, and announces himself ready to catch runaway slaves, he is still regarded as a great disturber of the peace and quiet of the Northern Church.

WENDELL PHILLIPS made the following speech, and he only echo'd the general opinion of his friends when we say that his utterance was never more eloquent, powerful, or effective. Want of time compels us to break off our report at this point. We shall resume it, of course, next week. In regard to the subsequent meetings on Tuesday evening and Wednesday morning and afternoon we can only say now that they were numerously attended and deeply interesting. We may safely affirm that the American Anti-Slavery Society never held a more successful Anniversary than that of the present year.

Robert PEYVIS followed Mr. Pillsbury in an exceedingly pertinent, earnest and forcible address. WENDELL PHILLIPS made the following speech, and we only echo'd the general opinion of his friends when we say that his utterance was never more eloquent, powerful, or effective. Want of time compels us to break off our report at this point. We shall resume it, of course, next week. In regard to the subsequent meetings on Tuesday evening and Wednesday morning and afternoon we can only say now that they were numerously attended and deeply interesting. We may safely affirm that the American Anti-Slavery Society never held a more successful Anniversary than that of the present year.

ROBERT PEYVIS followed Mr. Pillsbury in an exceedingly pertinent, earnest and forcible address.

WENDELL PHILLIPS made the following speech, and we only echo'd the general opinion of his friends when we say that his utterance was never more eloquent, powerful, or effective. Want of time compels us to break off our report at this point. We shall resume it, of course, next week. In regard to the subsequent meetings on Tuesday evening and Wednesday morning and afternoon we can only say now that they were numerously attended and deeply interesting. We may safely affirm that the American Anti-Slavery Society never held a more successful Anniversary than that of the present year.

ROBERT PEYVIS followed Mr. Pillsbury in an exceedingly pertinent, earnest and forcible address.

WENDELL PHILLIPS made the following speech, and we only echo'd the general opinion of his friends when we say that his utterance was never more eloquent, powerful, or effective. Want of time compels us to break off our report at this point. We shall resume it, of course, next week. In regard to the subsequent meetings on Tuesday evening and Wednesday morning and afternoon we can only say now that they were numerously attended and deeply interesting. We may safely affirm that the American Anti-Slavery Society never held a more successful Anniversary than that of the present year.

ROBERT PEYVIS followed Mr. Pillsbury in an exceedingly pertinent, earnest and forcible address.

WENDELL PHILLIPS made the following speech, and we only echo'd the general opinion of his friends when we say that his utterance was never more eloquent, powerful, or effective. Want of time compels us to break off our report at this point. We shall resume it, of course, next week. In regard to the subsequent meetings on Tuesday evening and Wednesday morning and afternoon we can only say now that they were numerously attended and deeply interesting. We may safely affirm that the American Anti-Slavery Society never held a more successful Anniversary than that of the present year.

ROBERT PEYVIS followed Mr. Pillsbury in an exceedingly pertinent, earnest and forcible address.

THE ANTI-SLAVERY BUGLE.

AMERICAN DEMOCRACY.

FRIEND ROBINSON—The other day I was in the West, and picked up the *Peoria Daily Statesman* of May 8th, and read with feelings of shame and mortification the enclosed article. How could I help such feelings when an American—a man of talents, the leader of a great political party, should put forth such sentiments? This man, Senator Douglass, justifies slavery, and the great mass of the Democratic party North and South, follow on, like blind puppies, without looking to the good of their country, or the principles of humanity! To what are we hurrying? If the Comet comes with fiery tail, and melts the earth into a liquid mass—thus exterminating the sin and the sinner, I shall not wonder. *Let it come.*

CITIZEN SAMBO.

Said Senator Douglass, in his address to the citizens of Galesburg, on the 21st of October last: "I hold that Illinois is a State of white people; governed by white people; with laws made by white people—and as such, should be kept inviolate."

Our Republican friends, by their loud outcries respecting the late decision of the Supreme Court in the Dred Scott Case, seem to argue that it should not be so. They argue that being physically, mentally and morally our equals, they ought also to be acknowledged such in a political point of view—that is they should be permitted to vote, hold office, and exercise all other political privileges enjoyed by the free-born Americans; citizens in fact, become "one of us."

Well the decision of the Supreme Court in the Dred Scott Case gives them "ample verge and room to carry out their wishes with respect to 'Citizen Sambo'—in the States. A Republican Legislature of New York, Ohio, or Illinois may declare any and all negroes residing within the State incapable of voting for State offices, and otherwise enjoying all the privileges of the citizens of that State, while at the same time there is no law to protect any of the said Legislators from giving their daughters in marriage to 'Citizen Sambo'—or permitting their sons or themselves from taking "for better or worse," 'Citizen Sambo's' sister; but the Republican Legislatures of New York, Ohio, or Illinois can make "Citizen Sambo" a citizen of these United States, and this is what the decision of Judge Taney and his associates states—this, and no more.

In the first Naturalization Law, which was passed by Congress in 1790, and which of course was signed by George Washington, the then president, may be found the following words:

"Any alien, being a free white person, may become a citizen by complying with the requirements herein named."

In the law of 1795, it is also declared that "a free white person may become a citizen," and so on throughout the whole series of Naturalization laws down to the present date. Has the decision of Judge Taney and his associates, then, inaugurated a new doctrine? If the early fathers of the Republic recognized the negro as in all respects, socially, morally, physically, politically, the equal of the white man, why should they have been so particular in having the qualifying adjective "white" kept prominently in view in the naturalization laws? As now, at the time of the adoption of the constitution, there were Indians, negroes and whites—denominated in the constitution as "citizens," "free persons," "Indians," and "other persons."—Now it is not perfectly apparent that in spite of the designation of the framers of the constitution, who intended to confine the term of citizen to a portion only of the inhabitants of the United States; a Post Office Directory, or full list of the Post Offices within the State; with their locations, Pastors, &c.; Military Organizations, Incorporated Banks, Insurance Companies, Railroad Officers, Gas Light Companies, Newspapers and Periodicals, Custom Houses and Officers, Consuls and Consular Agents, Colleges, Seminaries, &c.; Directories for the I. O. O. Odd Fellows, as well as the Masonic, and all other Benevolent and Beneficial Societies and Institutions; and a large amount of other Statistical Information of Public Importance; to which will be added a BUSINESS MIRROR, in which every Trade, Occupation and Profession will be separately arranged, and as fully represented as any individual engaged in them can consistently desire, as it will include all who sit, in any way, to sustain the work—others cannot reasonably expect to reap the full advantages which may be derived from such a publication.

The Republican party will be like most other political parties. It may be radical to gain office, but it will be extremely hard to hold office. Such is the result of the teachings of history in England. Such will be here.

If, therefore, Fremont should be elected President in 1861 (John C. Breckinridge will beat Wm. H. Seward in 1860), and if Frank Blair should be elected President in 1868, we do not think that slavery in the South will be interfered with. On the contrary, it will be quite as safe as it is now, and far more profitable, and the good 'old Union' will glide on serenely as if the word 'Free Soil' had never been heard in the land."

COLONIZATION IN VIRGINIA.—The Virginia newspapers are moderating their tone of indignation against the proposed emigration to that State from the North, and some of them are even extending a welcome. Thus the Norfolk Herald says:

"We do not participate in the forebodings of those papers. We do not believe that any party that ever may get the ascendency in this Union will be a party to war against the rights of slaveholders. We do not believe that the Republican party will ever inscribe upon its banners any motto that should be inconsistent with the rights of slavery where it is. If the Republican party should attempt to adopt principles inconsistent with the rights of slaveholders to hold their slaves, it will that instant seal its own destruction. It can never succeed, in the Union, with such principles."

The Republican party will be like most other political parties. It may be radical to gain office, but it will be extremely hard to hold office. Such is the result of the teachings of history in England. Such will be here.

If, therefore, Fremont should be elected President in 1861 (John C. Breckinridge will beat Wm. H. Seward in 1860), and if Frank Blair should be elected President in 1868, we do not think that slavery in the South will be interfered with. On the contrary, it will be quite as safe as it is now, and far more profitable, and the good 'old Union' will glide on serenely as if the word 'Free Soil' had never been heard in the land."

COLONIZATION IN VIRGINIA.—The Virginia newspapers are moderating their tone of indignation against the proposed emigration to that State from the North, and some of them are even extending a welcome. Thus the Norfolk Herald says:

"The truth is no longer to be blinded, that Virginia is in want of such emigrants, to regenerate her old lands and to clear up and bring into cultivation her new; to develop her natural wealth and build up manufactures within her borders, for which she has heretofore chiefly depended for all her industrial productions, and especially for the cultivation of the soil. What better plan could be offered, than for the suppression of this growing evil, than to encourage a hardy and industrious race of freemen to come and fill the place of her retiring population; purchase her deserted lands and work them—adjoining by their labor to the productive resources and physical strength of the Commonwealth? As for the apprehension of evil from their anti-slavery prejudices, it is now admitted on all hands to be altogether ideal. Their interests as well as their property will be identified with those of the slaveholders, and the laws of the State are ample for the protection of both. We say, then, if Mr. Eli Thayer is resolved to come among us with his army of 'neighbors,' he calls them, why, let him come and welcome—especially to Eastern Virginia.

REPRESENTATIVE WOMEN.—In New York last week, we had the pleasure of seeing this group of portraits recently published by William C. Neil of Boston. It contains excellent likenesses of Lucretia Mott, Lydia Maria Child, Abby C. Foster, Maria Weston Chapman, and Antoinette L. Brown. The print can be obtained of Wm. C. Neil, at No. 21 Cornhill, Boston. Price \$1.50, and can be forwarded by mail if desired. The labors of these excellent women, in behalf of reform, will render this print particularly desirable to many of their appreciating fellow-laborers.

FRENCH PROTESTANTS IN VIRGINIA.—Rev. Mr. Louriau, a Protestant clergyman of France, has recently purchased three thousand acres of land in Monongalia county, Virginia, twenty miles from the Pennsylvania line, for a colony of five hundred French Protestants, who are about to emigrate to this country. They have selected Virginia, because they prefer a milder climate than is found in the north-western Territories.

MISSES MINER'S SCHOOL AND THE UNION.—The Union, it seems is again in desperate peril. Our readers are aware that some two or three years since Miss Miner, a philanthropic young lady, established at Washington a school for colored girls. The necessity for this individual enterprise arises from the fact that the nation which is charged with the responsibility of caring for the improvement and welfare of the citizens of the district, has been utterly oblivious of the educational necessities of the colored portion of their citizens. And of these, there is there resident a very considerable number. Miss Miner has steadily persecuted her undertaking with great success, so far as her pupils were concerned, but in spite of many obsti-

cles interposed by slaveholders, and their allies the office holders and other citizens of the District. It is even said that the school was only saved from destruction by mob violence, by the fact that Mrs. President Pierce, took special pains to have it understood that she felt an interest in its welfare. While these young ladies at our national capital stood thus in the shadow of protection from the White House, the chivalry of Washington abstained from tearing up their spelling books, breaking their benches and dispersing their school. Mrs. Pierce's favor evidently saved the Union with all its hopes and interests from being blown to atoms by these young misses and their teacher. But the brightest prospects are often most suddenly overshadowed. Mrs. Pierce has left the White House, and as there is no Mrs. Buchanan as her successor, the union is now in as bad a plight as ever, and there seems no alternative but for the chivalry to come to the rescue, with guita percha, sword canes and other instruments of terror and effectively disperse these dangerous school misses. Preliminary to this, Mr. Walter Lenox, formerly Mayor of Washington, has written a letter to the National Intelligencer, in which he denounces the school in terms of strong indignation and talk of its dangerous tendencies. Mr. Lenox is especially alarmed as an effort has recently been made to raise \$20,000 for enlarging and increasing the efficiency of the school.

Says one of our exchanges, speaking of this communication of Mr. Lenox and its intended and probable results:

"Our Republican friends, by their loud outcries respecting the late decision of the Supreme Court in the Dred Scott Case, seem to argue that it should not be so. They argue that being physically, mentally and morally our equals, they ought also to be acknowledged such in a political point of view—that is they should be permitted to vote, hold office, and exercise all other political privileges enjoyed by the free-born Americans; citizens in fact, become 'one of us.'

Well the decision of the Supreme Court in the Dred Scott Case gives them "ample verge and room to carry out their wishes with respect to 'Citizen Sambo'—in the States. A Republican Legislature of New York, Ohio, or Illinois may declare any and all negroes residing within the State incapable of voting for State offices, and otherwise enjoying all the privileges of the citizens of that State, while at the same time there is no law to protect any of the said Legislators from giving their daughters in marriage to 'Citizen Sambo'—or permitting their sons or themselves from taking "for better or worse," 'Citizen Sambo's' sister; but the Republican Legislatures of New York, Ohio, or Illinois can make 'Citizen Sambo' a citizen of these United States, and this is what the decision of Judge Taney and his associates states—this, and no more.

In the first Naturalization Law, which was passed by Congress in 1790, and which of course was signed by George Washington, the then president, may be found the following words:

"Any alien, being a free white person, may become a citizen by complying with the requirements herein named."

In the law of 1795, it is also declared that "a free white person may become a citizen," and so on throughout the whole series of Naturalization laws down to the present date. Has the decision of Judge Taney and his associates, then, inaugurated a new doctrine? If the early fathers of the Republic recognized the negro as in all respects, socially, morally, physically, politically, the equal of the white man, why should they have been so particular in having the qualifying adjective "white" kept prominently in view in the naturalization laws? As now, at the time of the adoption of the constitution, there were Indians, negroes and whites—denominated in the constitution as "citizens," "free persons," "Indians," and "other persons."—Now it is not perfectly apparent that in spite of the designation of the framers of the constitution, who intended to confine the term of citizen to a portion only of the inhabitants of the United States; a Post Office Directory, or full list of the Post Offices within the State; with their locations, Pastors, &c.; Military Organizations, Incorporated Banks, Insurance Companies, Railroad Officers, Gas Light Companies, Newspapers and Periodicals, Custom Houses and Officers, Consuls and Consular Agents, Colleges, Seminaries, &c.; Directories for the I. O. O. Odd Fellows, as well as the Masonic, and all other Benevolent and Beneficial Societies and Institutions; and a large amount of other Statistical Information of Public Importance; to which will be added a BUSINESS MIRROR, in which every Trade, Occupation and Profession will be separately arranged, and as fully represented as any individual engaged in them can consistently desire, as it will include all who sit, in any way, to sustain the work—others cannot reasonably expect to reap the full advantages which may be derived from such a publication.

The way to win glory.—Our glorious Union is reaping a harvest of laurels in its prosecution of the Seminole war. The latest bulletin announces the "killing of one warrior and two squaws, and the capture of four other squaws and their three children!" The Savannah Republican of the 12th inst., though it advocates the stealing of babies and the flogging of women, actually blushes at this marvelous success of our national arms.—Nevertheless it justifies it on the ground of necessity.

obtained, and the other negroes marched of to the Court House square. At the west end, George, the slave of Mr. Samuels, was hung on a tree, amid the hootings and execrations of the multitude. The other two were then marched through the square, and near Fifth street were likewise executed. One of them, the slave of Mr. Brown, protested his innocence, and plead pitifully to be released. His agony of mind and sufferings were very intense. Mr. Pendleton's Bill, the one who was the State's evidence in the case, was the last one executed. We understand that he and one of the others confessed their guilt.

Fires were kindled under the suspended bodies, but they were not consumed. Large numbers of persons lingered about the scene of this awful tragedy until a late hour, and it was the universal topic of conversation. The excitement in some degree subsided, and the tumultuous gave way to a feeling of silence, though the terrible scenes that were witnessed. The rioters themselves having wreaked their vengeance upon the victims, appeared to be more or less exultant.

Major Pitcher attempted to calm the mob, and was outrageously assaulted, receiving a severe wound in the face. Officer J. A. Weatherford had one of his fingers shot off. We heard of no other persons being injured, though there were rumors to that effect.

We hardly need say that we regard this proceeding as one of the most deplorable in all the history of Louisville. We presume the negroes or at least a portion of them, were guilty, but there were no legitimate grounds for their conviction, and the jury which pronounced the verdict of acquittal was remarkable for its intelligence and respectability. Under these circumstances the violent uprising of the mob against the civil authorities and the putting of the negroes to death, was an outrage which cannot be too severely condemned.

It has done an injury to the good name of our city, which can hardly wipe out. It has caused a feeling of deep grief and poignant regret in the breast of every good and calm-thinking citizen. Some may think that the lives of four persons are a matter of little consequence; but the law has been violated, and that's a matter of momentous consequence. Good men have been zealously laboring to re-establish the prosperity of Louisville by re-establishing her character for law and order, but by the violence of a mob, the results of their labors have been swept away in a single night as by a whirlwind. These are some of the heraldic fruits of the bitter seed that was planted three years ago.

It is a sad thing to state, that in the midst of the mob, there were scores of boys, some of them scarcely ten years of age, all shouting "hang 'em!" "burn 'em!" with a fury not surpassed by that of their elders. Such an exhibition of blood-thirsty rage on the part of mere children is indeed shocking to contemplate. It is a deplorable augury for the rising generation.

THE WAY TO WIN GLORY.—Our glorious Union is reaping a harvest of laurels in its prosecution of the Seminole war. The latest bulletin announces the "killing of one warrior and two squaws, and the capture of four other squaws and their three children!" The Savannah Republican of the 12th inst., though it advocates the stealing of babies and the flogging of women, actually blushes at this marvelous success of our national arms.—Nevertheless it justifies it on the ground of necessity.

MISCELLANEOUS SUMMARY.

U. S. M. D. & J. M. MILLAN.—Dealer in Books, Stationery, Wall Paper, &c., &c., Main St., Salem, Ohio, has just received all kinds of Medical, Classical, Scientific, Poetical, Miscellaneous, Juvenile and School Books.

Blank books, Memorandums, Paste books, Poet's Note Books, Portfolios, Portfolios, Purse, Pencils, States, Writing Ink, Copying, Indelible, and Red Ink; Inkstands, Liquid Gum, Steel Pens, Pocket Maps, Diaries, &c., &c.

CAPITAL OF CANADA.—The Queen has given her assent to make one of the Canadian cities the Capital, and the Montreal Herald states that her Majesty and a majority of the people of England are in favor of conferring the honor on Montreal with the understanding that its name is to be changed to "City of Victoria." The name of Montreal is so old and fixed that to ask a change is something like asking the leopard to change its spots.

DAYS OF GRACE ABOLISHED IN NEW YORK.—The Legislature of New York has abolished the custom of days of grace on commercial bills, to take effect on the 1st of July next. All bills of exchange, drafts and checks shall then be deemed due and payable on presentation, without any days of grace being allowed thereon. It has also been enacted that notices of nonpayment and of non-acceptance of promissory notes, checks, drafts, or bills of exchange may be served on the post-office with the postage thereon prepaid.

WITNESSES IN CONNECTICUT.—The Hartford Free Press says: "It is now years since Connecticut has made it difficult to testify in courts all persons of whatever what religious belief, or even if desirous of any creed. Neither is any person now included here by reason of any pecuniary interest in the result of a case, or on account of having been convicted of any crime. The interest of a witness, or the fact of his conviction of an infamous crime, may be laid before the jury, and they are then to give such weight to the testimony of the witness as they see fit."

MEETING AT COOL SPRING.

There will be a meeting of the friends of reform at the Meeting House at Cool Spring on Sunday the 23d inst., commencing at 10 o'clock A. M. Samuel Myers and M. R. Robinson will address the meeting.

Receipts for the Bugle for the week ending May 23.

Joel G. Hambleton, Henrietta, 1,00 621

John Smith, Mecca, 2,00 674

Samuel Ensign, Battle Creek, 2,00 531

Rebecca J. Waddie, South Charleston, 2,00 670

Locinda French, Austinburg, 2,00 673

Esther A. Scott, Nottingham, 1,00 640

K. G. THOMAS, M. D. J. C. WHINERY, D. D. S.

THOMA & WHINERY. Wholesale, Retail and Prescription Druggists

MAIN-STREET, SALEM. Keep constantly on hand and for sale a general assortment and carefully selected stock of MEDICINES, DRUGS, PAINTS, OILS, Dye-stuffs, Varnishes, Perfumery, Fancy soaps, Brushes, WINDOW GLASS, Vials, Physicians' Shop furniture,

SURGICAL INSTRUMENTS AND DENTAL STOCK. Especially care directed to the selection of TEETH and compounding PRESCRIPTIONS.

They are also agents for the sale of Dr. Daniels' TRUSSES, Abdominal, Shoulder and other BRACES, Artificial Limbs, Fracture and other BANDAGES.

SALEM, July 19, 1856—6pm.

All operations warranted.

SALEM, June 7, 1856—6pm.

J. C. WHINERY, D. D. S.

DEALERS IN ALL KINDS OF STOVES.

Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of JAPANESE SKELETONS, MODELS, &c., &c., for sale.

SALEM, June 19, 1856.

D. WALTON. J. C. WHINERY, D. D. S.

D. WALTON, & SON.

SALEM, COLUMBIANA COUNTY, OHIO;

DEALERS IN ALL KINDS OF STOVES.

Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of JAPANESE SKELETONS, MODELS, &c., &c., for sale.

SALEM, Sep. 27, 1856.

The Celebrated Steel Pens, No. 708,

Manufactured by Joseph Gillott, for sale wholesale and retail, by

J. M' MILLAN.

Salem, Jan. 24, 1857.

PITTSBURGH WATER CURE.

This institution for the cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 12 miles West of the City of Pittsburg.

HAYSTILE STATION.</b

THE ANTI-SLAVERY BUGLE.

Miscellaneous.

SPIRITUALISM.

We find the following letter among the correspondence of the New York Tribune:

Boston, April 30, 1857.

I forgot to give a message to you in my last letter from one of the persons I met at Concord on the occasion there celebrated. It seems you have had some letters in the Tribune lately dated at Boston, signed "Q," which letters have been generally attributed hereto to Mr. Ed. mudin Quincy, who has the credit, whether justly or not, of being one of the persons writing for you. Journal. As this mistake had occasioned him a good deal of questioning and some correspondence, he wished me to state that he was not the person responsible for the name. He had not read the letters, and no more had I, so neither of us knew whether he was the worse or the better for the mistake attributed. We only knew that they had something to do, on the one side or the other, with the Spiritualist Question. The very readers known him as well as I do, they would have been no need of this denial; for I think he has seldom known a more easily-minded and less spiritually disposed person. However, that is nothing to the purpose. I was willing, of course, to oblige him so far as to make this statement in his behalf, although I have often had occasion publicly to find fault with him, and perhaps nobody knows more against him privately than I do.

I cannot affirm what his motives were in reading these letters bearing the initials of his name. Why I did not was that I did not want to know anything about the next world, its inhabitants and occupations, so long as I can keep my body on this. So I avoided all opportunities of peeping through "the blanket of the dark" that is hung up between the two, and do not care to hear anything about the experience of those who try to lift up a corner or to pick a hole in it. The accounts I have heard of the revelations, and of the method of conjuration, do not seem to me amusing. I must prefer sitting with a party of good fellows round a table, in a bright light, with every inducement to talk, with our legs under the mahogany, to surrounding the same in total darkness, holding our tongues, with our hands upon it. And this proclivity hath been strengthened by observing the hebetizing effect of death on the liveliest and cleverest people, who are deplorably worse company after they are dead than they were while living. I dare say it shows a very low state of mind, but I can't help it. I very much prefer to have the spirits I take mixed with a due proportion of clay, instead of having them clear and simple. They agree better with my constitution.

Besides, to whisper a word in your ear, and I beg it may go no further, I am afraid of ghosts. I always was. I don't like them. I like them better when their bodies are on. I don't think it decent in them to go about naked. And the least they can do is to keep away from people that don't want their society. Charles Lamb used to say that "he hated sick people." Well, I hate dead ones—at least when they venture, as the ministers say of the strong-minded women, "out of their appropriate sphere." Of course, I have no objection to anybody courting their society that like it. It is a free country and every one may choose his own associates. I only claim my right to pick out mine, and my choice, thus far, has been among spirits that wear flesh and blood. When they have done with this world and gone to another, why can't they be satisfied without wanting to come back again? I am sure I don't grudge them theirs; why can't they let me alone in mine? I don't want to intrude upon them. I never knew anybody that, however some have professed to know about it, and however fine a soul they have, told every soul was. Let them be equally as moderate toward us.

For I wish you to understand distinctly that I desire the arrangement to be perfectly fair and equal on both sides. The only request I make is the simple and rational one of our Southern brethren,—to let us alone. If the spirits will only keep away from me, I will pledge my sacred honor that I will keep away from them just as long as I possibly can. For this end, I habitually take the very best care of a naturally good constitution, so that it will not be my fault if my part of the bargain should fall through. To be sure I can imagine and excuse an impatience on their part to enjoy my society. There are a good many in the flesh who profess to like it. But let them consider how short a time it will be, even at the longest, before I shall be made free of their guidance and hold, very long we shall be together when we do take place. Now excellent as my natural constitution is, and great as is the care I take of it, and though I come of very long-lived families on both sides, I can hardly expect to live more than fifty or sixty years longer. And what is fifty or sixty years to follow, will have all eternity in their hands? They can surely wait if I can.

I dare say this is not only very low in a spiritual point of view, but very unphilosophical into the bargain. I ought to be willing to investigate the phenomena and judge whether they are natural or spiritual. But you see I am not a philosopher—at least not a natural one—and I hate to be bored. I don't think I am called upon to investigate the cause of all the inexplicable things I see, because I have not the qualities of mind which are the necessary instruments of such inquiries. I could be just as easily cheated as not; and so I keep out of the way. My way of stating the proportion is this: the phenomena, as they are called, are either cheats or they are not. That, I suppose, you will admit, as Moses in the view of Webster had to concede the probability of the proposition of Squire Thorell: "Whatever it is." Now, if they are cheats, of course I don't care to trouble myself about them. If they are really the work of spirits, I desire to give them the widest berth possible for the reasons above given. And if they be a development of some hitherto undiscovered physical laws, I relegate the inquiry to the men of science who have the training and skill for such investigations—which I have not. And when they tell me all about it I will believe them just as I look in the almanac to see when I am to crook the end of my nose with a bit of smoked glass. I don't think it a duty to calculate my own eclipses, and they are good deal stranger things than the walking of a table round the room with an invisible partner.

You will be pleased to treat these expressions of opinion as strictly confidential. As it is said that the spiritualists are now counted by millions, they may organize into a political party and elect Mr. Andrew Jackson Davis President of the United States; in which case, of course, I should wish to be sure to have no party which injures my prospects of usefulness for any mere speculations. With this caution I will take my leave; for although I suppose I might find something to tell you of, I am afraid of interrupting the effect of my spiritual discourse on your mind by the intervention of any mere vulgar facts.

BILES.

There is a false necessity with which we continually surrounded ourselves—a restraint of conventional forms. Under this influence, men and women check, their best impulses, and suppress their highest thoughts. Each longs for a free communication with other souls, but dares not give utterance to his yearnings. What hinder? The fear of what Mrs. Somebody will say—or the frown of some sect; or the anathema of some system; or the fashions of some clique; or the laugh of some party or the misrepresentation of some political party. Then, I am afraid, of thy neighbor, and knowest not that he is equally afraid of thee. He has bound thy hands, and thou hast fettered his feet. It were wiser for both to snap the imaginary hand, and walk onward unshackled.

What is there of joyful freedom in our social intercourse? We wish to enjoy ourselves and take away all our freedom, while we destroy his own. If the host wishes to ride or walk, he dares not, lest it should seem impolite to the guests. So they remain slaves, and feel it a relief to part company. A few individuals, mostly in foreign lands, arrange this matter with wiser wisdom.

If a visitor arrive, they say, I am very busy today; if you want to work, the men are raking hay in the field; if you want to romp, the children are at play in the court; if you want to read to me, I

can be with you at such an hour. Go where you please, and while you are here, do as you please.

At some houses in Florence, large parties meet without the slightest preparation. It is understood that on some particular evening of the week, a lady or gentleman always receives their friends. In one room are books and flowers; in another, pictures and engravings; in a third, music—Couples are encased in some shade above, or groups dotted about the rooms, in mirthful or serious conversation. No man is required to speak to his host, either on entering or departing. Lemons and baskets of fruit stand here and there, on the side-tables, that all may have a taste; but eating, which constitutes so great a part of American entertainment, is a light and almost unnoticed incident at these festivals of intellect and taste.—Would thou like to see social freedom introduced here? Then do it. But the first step must be complete indifference to Mrs. Somebody's assertion that you are mean enough to offer only such a kind of cake to your company, and put less shortening in the under-crust of your pie than the upper. Let Mrs. Somebody talk according to her gifts, be thou assured that all living souls love freedom better than cakes or under-crust.—Mrs. M. Maria Child.

SUNRISE COMES TO MORROW.

True it is that clouds and mist
Blot the clear, blue weather;
True that lips that once have kiss
Come no more together.

True that when we would do good,
Evil often follows;

True that green leaves quit the wood,
Summers lose their swallow.

True that we must live alone,
Dwell with pale dejections;

True that we must often moan
Over crushed affections.

True that man his queen awaits;
True that, sad and lonely,

Woman through her prison-gates
Sees her tyrant only.

True the rich despise the poor,
And the poor desire

Food still from the rich man's door,
Fuel from his fire.

True that, in this age of ours,
There are none to guide us;

True the grand primeval powers!
Selfish aims divide us.

True the plant, but, if more true,
I would not deplore it;

If an Eden fade from view,
Time may yet restore it.

Evil comes and evil goes,
But it moves me never:

For the Good, the Good, it grows,
Buds and blossoms ever.

Winter still succeeds to Spring,
But fresh Springs are coming.

Other birds are on the wing,
Other bees are humming.

I have loved with right good will,
Mourned my hopes departed,

Dreamed my golden dream, and still
Am not broken-hearted.

Problems are there hard to solve,
And the weak may try them,

May review them and revile,
While the strong pass by them.

Sages prove that God is not,
But I still adore him,

See the shadow in each spot
That he casts before him.

What if cherist breeds must fade,
Faith will never leave us;

God preserves what God has made,
Nor can Truth deceive us.

Let in light, the holy light;

Brothers, fear it never;

Darkness smiles, and wrong grows right;

Let in light forever.

Let in light: when this shall be
Safe and pleasant duty,

Men in common things shall see
Goodness, truth and beauty;

And, as noble Plato sings—

Heir it lords and ladies—

We shall love and praise the things
That are down in Hades.

Glad am I, and glad will be,
For my heart rejoices

When sweet looks and lips I see,
When I hear sweet voices.

I will hope, and work, and love,

Singing to the hours,

While the stars are bright above,
And below, the flowers.

Apple-blossoms on the trees'

Gold-cups in the meadows,

Branches waving in the breeze,

On the grass their shadows;

Blackbirds whistling in the wood,

Cuckoos shouting o'er us,

Clouds, with white or crimson hood,

Pacing right before us:

Who in such a world as this,
Could not heal his sorrow?

Welcome this sweet sunset bliss,

Sunrise comes to-morrow.

AMUSING MISTAKE.

Some years ago—so we have been informed—a captain of the United States Dragoons, who is still in the service, and generally esteemed as a brave man and an efficient officer, was ordered to the frontier for the purpose of pacifying a hostile tribe of Kaws, Pottawatomies, Sioux, Chayennes, Black Peppermates, or some other unmentionable aborigines, who had given trouble to the borderer. On his departure he was instructed to report to the War Department, on reaching his destination, whatever suggestions might occur to him for the furtherance of the object of his expedition. The brave captain, who was more at home in the saddle than in the dictionary, and would rather have stood a shower of arrows than have written a letter, dispatched the following laconic and peculiarly ineligible missive to the Department:

"Sir: all that the Indians wants is peas.

Yours, &c."

Of the various means of pacifying the Indians, none, we presume, had never suggested themselves to the learned gentlemen at Washington, and the original proposition of the bold captain rather took the bureau by surprise. General Roger Jones was Adjutant General at that time, and perhaps, for want we know, received on that occasion his first glimpse of a necessity for kitchen gardens in the army. He handed the captain's letter to all the various officers at Washington who were likely to be experienced in frontier warfare, and all agreed that as much difficulty had been encountered in quelling the Indians with grape, the captain might possibly intend to use peas as ammunition, though General Scott hinted that a pacific dish of soup might be contemplated. Peas or

war, however, seemed to be the generally understood alternative, and proposals were about to be advertised by the Commissary Department for an almost fabulous quantity of these very popular edibles, to be delivered at Fort Leavenworth, when an officer chanced to arrive in Washington who was familiar with the captain's orthographic eccentricities, and finally relieved the anxieties of the War Department by informing the Secretary that the captain was in the habit of writing "peas" for "peace."

HYMN TO LABOR.

Ho! ye who till the stubborn soil,
Whose hard hands guide the plow;
Ye who dwell beneath the sun,
With burning cheek and brow—
Ye deem the curse still clings to earth,
From old time till now;
But while ye feel 'tis hard to toil,
And labor all day through,
Remember it is harder still
To have no work to do.

Ho! ye who plow the sea's blue fields,
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave;
Around whose hawky winds
Like fiends of fury roar—
Oh! while ye feel 'tis hard to toil,
And labor long hours through,
Remember it is harder still
To have no work to do.

Ho! ye upon whose fevered cheeks
The hectic glow is bright,
Whose mortal coil wears out the day,
And half the weary night,
Who labor for the souls of men,
Champions of truth and right—
Although you feel the toil is hard,
E'en with this glorious view,
Remember it is harder still
To have no work to do.

Ho! all who labor—all who strive—
Ye wield a lofty power;
Do with your might, do with your strength,
Fill every golden hour;
The glorious privilege to do,
Is man's most noble dower;
Oh! to your birthright and yourselves,
To your own souls be true!

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

Ho! who loves his native land,
And the poor may try them,
While the strong pass by them.

days ago I made up the sum within twenty-five dollars. My wife knew how much the payment of this debt lay on my spirits, and advised me to sell a cow and make up the difference, and get the heavy burden off my mind. I did so, and now what will my old woman say? I must go back to the Capt. and tell her this good news. She'll probably repeat the very words she used when she put her hand on my shoulder as we parted—"I have never seen the righteous forsaken, nor his seed begging bread."

Giving each of us a shake of the hand, and a blessing on our old father's memory, he went on his way rejoicing.

After a short silence, taking his pencil and making a cast—"There," said my brother, "your part of the amount would be so much. Contrive a plan to convey us your share of the pleasure derived from this operation, and the money is at your service."

Such is the simple tale which I have told as it was told me. To add the evident moral, would be an insult to the reader.

S M I L E S .

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and mouth-flash. Flowers cannot smile. This is a charm which even they cannot claim. Birds cannot smile, nor any living thing. It is the prerogative of man. It is the color which love wears, and cheerfulness and joy—these three. It is the light to the window of the face, by which the heart signifies to father, husband or friend, that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night; and a smile is the twilight that hovers gently between both, more bewitching than either. But all smiles are not alike. The cheerfulness of vanity is not like the radiance of goodness and truth. The rains of summer fall alike upon all trees and shrubs. But when the storm passes, and on every leaf hangs a drop, each gentle puff of wind brings a shower, and every drop brings with it something of the nature of the leaf or blossom on which it hangs; the roadside leaf yields dust; the walnut leaf bitterness; some flowers poison; while the grape blossoms the rose and the sweet briar lead their fragrance to the twinkling drops, and send them down perfumed. And so it is with smiles which every heart perfumes according to its nature—selfishness is acid; pride, bitter; good will, sweet and fragrant.—Henry Ward Beecher.

EUGENE SUE.